### SOME NEW BOOKS.

Frenings with the Skepties.

Under the title of Evenings with the Skeptics, by JOHN OWEN, two volumes (J. W. Bouton), we have a book whose literary form, in which dialogue and essay are attractively mingled, recalls "Friends in Conneil." The author's purpose is to fill what he considers again in the history of philosophy by presenting a complete and impartial account of skepticism. According to the definition accepted in these volumes skepticism implies first, search, and second, suspense, or so much as is needful to supply an incentive to continued search.

It is suggested that all thinkers may be conveniently distributed into two classesdogmatists and skeptics - respectively denoting those in which constructive or disintegrating instincts preponderate, and the author proposes to show, from ominent examples of he analyzing inquiring type of intellect, the similarity of its procedures under varying con-ditions of time, race, country, and diversity of dogmentic and social environment. An excursive survey of this kind ought to impress upon the reader that the exercise of the questioning and suspensive faculty is altogether natural, and that even its extreme manifestation should arouse no harsher feelings than are evoked by other developments of human speculation which also share a natural basis and starting

Mr. Owen, indeed, submits that there are grounds in our day for regarding the attitude and impulse of skepticism with special indulgence, because they may be fraught with exceptional utility. He is disposed to doubt whether the chiefest and most mispropensities of our time are dogmatic rather than skeptical, he adduces in support of this position not only the promulgation of the formas of the immaculate conception of the Visgia and of papal infallibility, but the abnormal accretion of doctrine and ritual which has sharacterized some professedly Protestant churches in our century. Moreover, as Judge Stallo has recently pointed out, our science teachers seem no less liable to assume a tone of dogmatism and infallibility in respect of theories inherently incapable of demonstrailon. Is not, asks Mr. Owen, the agnostic who proclaims all truth to be impossible, and thereby seeks to justify intellectual indifferentism and apathy, himself really guilty of dogmati-

eally defining the limits of human knowledge So far, then, as this writer's point of view is concerned, the skeptle should be regarded as the secker after the absolute. He is the searcher who must needs find, if he find anything, not only demonstrable, but unconditionally perfect, truth. As contrasted, however, with the temper of the dogmatist, his is the habit which suggests the sharpest scrutiny of positive affirmation, the instinct that spontaneously distrusts both finality and infallibility as ordinary attributes of the statements and explanations which pass for truths. His attitude inculentes caution and wariness as against the confidence, presumption, self-complacent of dogmatists. Thus interpreted it should be needless to point out the usefulness of skepticism. A history of doubters and free thinkers is in fact the history of human enlightenment. But the reader of these volumes is cautioned not to fall into the current error of looking upon the skeptic in the light of a denier or dogmatic negationist. Positive denial, we repeat, is as much opposed to the true skeptical point of view as is determinate affirmation, for one as well as the other implies fixity and finality, and each, when extreme and un conditional, sets up a claim to omniscience. The caution is indispensable, because, while most men are willing to accept the infalike and fail to understand the posture of skeptical suspense. A little reflection, how-over, should convince them that if the mind is to exercise its master instinct of continua search it can only do so by virtue of some powerful motive-influence, such as an intense consciousness of defective knowledge. And there are few speculative truths which do not on sharp scrutiny disclose a sufficiently large infusion of human ignorance to justify further

investigation. So much for the scheme and guiding principle of an inquiry which is pursued through a wide range and with unusual attention to datails in two large octavo volumes, comprising some nine hundred closely printed pages. We enumerating some of the topics considered. and illustrate the style and character of the author's treatment by brief citations from those parts of the book best calculated to awaken general interest. Thus after examining those causes and processes of the questioning faculty which are common to all times and races, the author devotes a large part of his first volume to a survey of Greek skepticism. Here the reader is helped to follow the evolution of Greek philosophy on its anti-dogmatic side from the pre-Socratic thinkers, Xenophanes, Parmenides, Empedocles, Anaxagoras, and the Sophists-through its full maturity in Socrates and the Schools-to its extreme development in Pyrrhon become a synonym for dogmatic negation. Subsequently the so far as it was capable of activity within mental horizon of the Hebrews, and then proceeds to examine the skeptical element in Hindu philosophy, as it was revealed in the several insurrections against Brahmanism, of which Buddhism was the chief. The investigations prosecuted by Mr. Owen in his second volume are concerned with the operation of free thought in relation to Christianity. These are prefaced by an attempt to define and explain "twofold truth," the author contemplating under that term the particular phase of skopticism which is called forth as at least a possible contingency by the fact of an external authoritative revelation. What is meant by two fold truth may be illustrated by the position taken by an Italian thinker, who declared that as a Christian he believed the doctrine of immortality, but that as a philosopher he did not believe it. The most impressive exhibition of twofold truth in modern times was made by Kant, who in his "Critique of Practical Reason" undertook to establish the precise con-clusions which in his "Critique of the Pure Reason" he had demolished.

After discussing the general relation of Christianity to free thought, Mr. Owen devotes a chapter to the skapticism of St. Augustine another to the semi-skepticism of the schoolmen, special attention being paid to Abelard and Aquinas. The theories of Ockam are next examined with a care justified by the influence of the great medieval nominalist on Luther and on English philosophy. The second volume concludes with a survey of the mediaval nevatielsin, chapters being assigned respectively to Raymund of Sabieude and Cornelius Agrippa. Broad as is the field here traversed, these volames do not complete the work contemplated by the author. He proposes, in a second series of "Evenings with the Skepties," to take up the history of truth sockers at the Renalso and to assertain what quota of thought and in-Montaigne contributed to the intellectual freeform and enlightenment of modern Europe, Beginning with these ploneers of modern speculation, the author will doubtless try to aketch in his second collection of dialogues and estays the vigorous and multifarious activities and achievements of the questioning impulse through the long and prognant epoch which began with Descartes and Spinoza, arends with is hop nimuer and Hartmann,

Turning to the author's treatment of the large and lat resting themes, we can give only our imadequate and fragmentary idea of its comprehensiveness, perspicuousness, and cifeetiveness by culling here and there a sentence In which he sums up the results of previous We must confine ourselves, indeed, to three topics, viz., the phases which skepticism assumed in Greek, Judaic, and Hindu thought. We are told of Socrates that he is more skeptical, in the true, suspensive sense of the word, than his successor Pyrrhon. From

dogmatic negation, like that in which the latter indulged. Socrates would have recoiled more vehemently than against dogmatic assertion. An unbelief which started, instead of terminating, with nescience he would have deemed spurious, but he is skeptical by virtue of his confessed ignorance coupled with his unremitting search. His poselence was merely a personal conviction, a peculia idlosyncrasy, by which he was in theory distinguished from all other men. No doubt it was at the same time a starting point in the path which led some subsequent thinkers to dogmatic universal negation. Mr. Owen, howver, would not maintain that the influence of Socrates on the evolution of Greek philosophy was exclusively skeptical. A gigantic intellect like his, throwing itself with ander into every object and mode of thought, operated on after peculation like a stone thrown into a pond. It induced movement not in one, but in all directions. The waves of agitation which it raised were concentric, and all obeyed the same central impulse. Hence all the subsequent mental activity of Greece-the transcendentalism of the Platonists, the dialectics, and stress on induction of Aristotle, the Hedonism of the Epicareans, the absolute morality of the Stoles-may be traced directly or indirectly to its great free thinker. Nevertheless, our author contends that the chief propulsion imparted by the Socratic teaching was toward skeptiism. Elsewhere Mr. Owen has maintained that skepticism, correctly defined as the questioning and suspensive attitude, was the normal condition of the Greak mind, and accordingly he would make Socrates the central figure of Greek thought, representing the culminating point of its centrolling tendency.

In his chapter on Hebrew skepticism, Mr.

Owen traces the manifestations of free thought contained in Job examines the skepticism of the Sadducees, and points out how their traditions were carried on to Maimonides and other Jewish tenchers of the middle ages. Until we come, however, to those later developments which Jewish thought received at the hands of such expounders as Maimonides, until, in other words, it had ceased to be distinctly Hebrew Mr. Owen can see no pretence for accusing it of any great excess of philosophic freedom, nothing, in short, which approximates to the Pyrrhonism (dogmatic negation) of the Greeks, or the nihilism of the Hindus. As represented by the Old and New Testaments, and other writings belonging to the same literary cycle. Jowish thought scoms to revolve around its central dogmas of the existence of deity, and of a supernatural revelation, as a planet circulates around its central Our author can discover in it little of the tiveness, the dialectical audacity, the intellectual vigor, the secene and passionless tempera ess profundity, the metaphysical acumen, the

breadth, the versatility, the insatiable inquisiment of Greek skepticism. Neither can be concede to it the daring freedom, the measuretranscendental insight, the dreamy mysticism of Hindu free thought, Jewish philosophy ends as it begins, so far as its scope and methods are determined exclusively by Judaism, with theology, and with theology, moreover, of a harsh narrow, and dogmatic type. But notwithstand ing the circumscribed character of its operations, inevitable from the limited range of the convictions on which it acted. Jewish skenticism denoted a clear advance in the mental history of the people. And the closer contact of the Jews with the outer world after the downfall of the national aspirations gave them a higher intellectual status, as well as a fuller insight, and imparted wider conceptions of the nature of deity, the scheme of Providence, and the government of the universe. As regards Buddhism, which represented the supreme, though not the first or last, revolt of Hindu skepticism against Bramanism,

Mr. Owen concurs with all careful students of

the subject in believing that its influence has, on the whole, been salutary to the various race and peoples that have come under it. The temporary sway of Gautama's teachings in India had the effect of freeing its people from a peculiarly galling chain of sacerdotal tyranus Therever it has obtained ascendancy it has humanized and refined Oriental ruces to a remarkable extent. It has quelled in many cases eir brutal and vindictive passions, has instilled gentleness and forbearance, mutual kindness and sympathy; in a word, has educated them for social and national existence as apparently no other instrumentality could have adapted them. That it has not had the effect of infusing industrial or civilizing energies, as we should understand these qualities, into the dermant temperaments of Eastern races, can scarcely be termed a defect. The utmost w can expect of any religious or philosophical system is that it should operate upon the natural lines of the instincts and inborn qualities of those subjected to its power. festering the susceptibilities and developing the faculties that are most worthy of such treatment. So much it seems clear to Mr. Owen that Buddhism has accomplished. On the other hand, he is far from averring that the negation which is the main feature of Buddhist speculation, is free from the objections that attach to every scheme of dogmatic denial. He thinks the dogma of individual extinction through absorption in Nirvana-what ever amount of wholesome skepticism its orig inal formulation may imply-must be regarded as a bar to human inquiry, and thereby to all intellectual progress lisinfluence, too, in this respect will the greater, inasmuch as its scope is practical no less than speculative. The denial of the facts of existence which in Greece, even among the Pyrrhonists, was purely speculative was transformed by Gautama into an imperative duty, a matter of persistent daily practice enjoined, not, of course, upon the mass of humanity, but on all those qualified to understand and carry out his esoteric teachings. Se far as Buddhist teachings were concerned, th dogmatic negation of all truths dogmatically

## Metternich's Memoirs.

tions and sacred authority.

affirmed by Brahmanism was erected into

cult, and thus invested with inviolable sane

We have received a new installment of the Memoirs of Prince Metternich, an English translation of which is published in book form by the Scribners, and in pamphlet form by the Harpers. This part of the great diplomatist reminiscences covers the exciting period between 1830 and 1885, during which the downfall of the restored Bourbon monarchy is France was followed by serious commotions in almost every Continental State. It might be supposed that, given his point of view, and traditional prejudices, the judgment of Metter nich on such events could be easily predicted, and would when tested by the subsequent outbreak of the revolutionary spirit in 1818, reflect but little credit upon his perspicacity. The contrary, however, is the case. The reader of these memoirs is continually surprised to find how slightly the author's comments and deductions are affected by his prosumed predilections and the atmosphere in which he moved. The range of his knowledge, the alertness and vigilance of his observation the keenness of his insight, and the cores r of his reasoning, demonstrate that Metternich was indeed a statesman in a large and high sense of the word, and enable us to appreciate the gratitude with which successive sovereigns Austria acknowledged their profound indebtedness to this faithful and efficient servant.

The revolution of 1830 seems to have been approhended by Mettornich, who considered the measures taken by the Government of Charles X., viz., the suspension of the freedom of the press and the dissolution of the new Chamber of Deputies, extremely impolitic, and of a nature to procipitate the very movement they were designed to check. No sooner had the news reached him of the outbreak in Puris and the flight of Charles X, than he prepared to withstand the ground swell of insurrection which he foresaw would presently be felt al over Europe, and arranged with Nesselrode a plan of joint action for Austria and Bussia, to which Prassia afterward adhered. The basis of union and the guiding principle of the policy maintained for years by the three allied powers toward the July revolution may be found set

forth in a few words jotted down by Metternich on a scrap of paper on Aug. 6 1830, and which ran as follows: "To adopt for the general basis of our conduct, not in any way to interfere in the internal disputes of France, but, on the other hand, to permit no violation on the part of the French Government either of the material interests of Europe, as established and guaranteed by general transactions, or of the internal peace of the various States composing it." s well known, the Czar was bitterly incensed at the expulsion of the Bourbors, and was quite ready to assume a distinctly hostile attitude toward the Government of Louis Philippe, But Metternich, who understood much better what elements of explosion existed in Europe, and who himself may be said to have been sitting on a magazine, had influence enough to ealm the wrath of the northern autocrat, and to confine the policy of the new Triple Alliance within the lines of cautious and vigflant observation. Perhaps he would have ven-tured to go further but for the distinctly liberal sympathies exhibited by England ever since Country had imparted a new direction to her foreign policy. Palmerston especially, who in the Foreign Office followed the impulse given by Canning, proved an insuperable obstacle to Metternich's schemes for consolidating monarchical institutions and stiffing the revolutionary spirit. No more conclusive proof of Palmerston's liberalism could be furnished than a ensange in one of Metternich's letters alleging "the existence of much that odious and inexplicable in the mind and character" of the English statesman. Metternich was particularly annoyed by the counter move to the league which he had himself arranged between the three northern powers, viz., a quadruple alliance between England, France, Spain, and Portugal, concluded with the view of expelling Dom Miguel from Portagal and Don Carlos from Spain; both of these pretenders were favored by the northern powers, who considered them to represent the religious and monarchical carty as opposed to the revolutionary and free-thinking

Among the other topics discussed in this volume of the memoirs are the liberal movement in Germany, the Polish insurrection, the troubles in the Italian peninsula, the Dutch-Belgian negotiation, and the reso lute attempt of Mehemet Ali and his son Ibrahim Pasha to conquer Syria and Asia Minor, if not to actually supersede the Sultan. With the suppression of the Polish revolt Metternich, of course, had little to do beyond controlling the Polish subjects of Austria in Gniicia. It is clear that he must have heard with satisfaction the news that order reigned in Warsaw. As regards the development of representative institutions in Germany, the reader of these mouncirs will be disposed to credit Metternich with doing more than any other one man to arrest for fifteen. years the impulse in this direction. In the insurrection of the Belgian provinces against the King of Holland, Metternich's sympathies, and those of the three northern powers, were with the sovereign thus threatened with the loss of half his kingdom, But Talleyrand's diplomacy, which here secred one more triumph over Metternich, brought about such prompt and resolute joint action on the part of France and England in favor of the insurgents, that the definite separation of the Austrian Netherlands from Holland was carried out, notwithstanding the proclaimed disapproval of Russia, Austria. and Prussia. In the matter, however, of Mehemet All's contest with his Ottoman suzerain Metternich gained in his turn an important sneeds over the French statesmen by securing England's active cooperation with the three northern powers on behalf of the Sultan, in consequence of which the schemes framed and pushed far toward execution by his ambitious vassal and countenanced by France were completely feiled. One outcome of the victory thus won by the veteran Austrian diplomatist was the retirement of M. Thiers from office.

Why Protestantism Collapsed in France There was an epoch in the sixteenth century when the Huguenots were computed to enstitute about a third of the population of France, and when their military strength proved on the whole not much inferior to that I their Cathelic fellow subjects. Numerically Protestants form at present but an insignifi-cant fraction of the French people. How are posed to have read a good deaf and to have remembered something about the rise and rogress of Calvinism in France, have selder found distinctly answered in their text books, The fact that the Huguenots placed the defence of their religion in the hands of princes and nobles, of men, in other words, controlled mainly by worldly motives, proves nothing, for that is just what the Protestants of Germany, of Scotland, and of the Scandinavian States did, and, if we may judge by results, found profit in doing. As for the abjuration of Henry IV. (which, as we shall see, dealt a grievous, if not absolutely fatal, blow to th cause of religious reform in France), no decisive influence is ascribed to it most writers on the subject, because was promptly followed by the ediet of Nunter which conferred upon French Protestants logal rights and weighty guarantees, such as for half a century their coreligionists across the Rhine can hardly be said to have possessed anywhere in Germany, until their status was permanently defined by the treaty which terminated the Thirty Years' War. As for the revocation of the edict of Nantes, under Louis XIV., altogether too large consequences have been ascribed to it, first, because the number of French Protestants had greatly dwindled before the step was taken; second, because the persecution then bogun was less sweeping, rigorous, and prolonged than is generally supposed, and was only intermittently carried on after the accession of the Regent Orleans. Nor is it sufficiently recognized that the revocation itself was only a logieal application of principles to which the Protestant princes of Germany had committed themselves at the peace of Westphalia. Thus we see that two inquiries still present themselves, viz. How did it happen that Protestantsm steadily declined in France while the edict of Nantes was still in force? and Why did the persecution under Louis XIV., relatively brief s it was, exert undoubtedly a more injurious effect upon French Protestantism than was produced on Catholicism in Ireland by the careely less oppressive legislation of the English Purliament, applied, as the latter was, with rigor for upward of a century?

These interesting questions are suggested to us by an attempt to present the history of Protestantism in France in a succinct and readable form by Prof. GUSTAVE MASSON in a sketch entitled The Huguenote and published in Cassell's Popular Library. We do not know that what may be called the surface facts relating to the subject can be reached any where in a more concise and intelligible shape, But here, as in more ambitious treatises on the same thome, we find the fundamental inquiry evaded, and Prof. Masson does not seem to have ever asked himself why the movement which succeeded in so many other countries should have been effectually frustrated in France. It may be well, therefore, to indicate some considerations which the readers of this useful compondium may weigh and verify for themselves. In the first place, could Protes tantism be expected to thrive anywhere in the Europe of the sixteenth and seventeenth centuries, unless it was made the State religion? It was not until far into the eighteenth century that the idea of toleration was accepted as a principle of stategraft. Not until after the Amerean Revolution was it embodied in French law, and a part of our century had clapsed before Catholic disabilities were removed in England. Alike where Protestantism triumphed and where it failed, we seem to recognize the intervention of the State. Thus Bohemia once swarmed with the adherents of the reformed religion, and the uprising against Catholicism in the hereditary duchies of the house of Hapsburg was almost equally formidable. Yet the number of Protestants at present

in the Cisleithan dominions of Austria is relatively inconsiderable. Throughout southern Germany, from Nuremberg to the towns of the Palatinate, Protestants were far more numerous three hundred years ago than they are now. In all these instances the collapse of the Reformation is only explicable by the fact that, on the whole and in the long run, the civil nuthorities were opposed to it, and persisted in using every means, seductive and oppressive, for its suppression. The case of Saxony in central Germany offers only an apparent exception, for, although the reigning family ultimately returned to Romanism, royal protection had done its work, and the doctrines of Luther were so firmly planted in the mass of the people that persecution was impracticable. It is equally clear that in the instances of Hesse, Hanover, Brandenburg, and of the kingdoms of Denmark and Sweden, the countenance of the sovereigns was the main prop and guarantee of Protestantism in their respective States, Nor can we doubt that if the Dutch States-General had succeeded in incorporating in their confederacy the adjoining provinces which were subsequently known as the Austrian Netherlands, the present kingdom of Belgium would exhibit a far larger proportion of Protestants than it does to-day. It is certain that the number of adherents of the reformed religion within its area was far larger than it now is three centuries ago. As to England, we need searcely say that the sekism began at the throne, and worked slowly downward, so slowly that as late as the end of the reign of Edward VI. it is estimated that there were as many Catholies as Protestants in the kingdom. In Scotland, from the date of the flight of Mary Stuart, the reformed religion was in close alliance with the civil authorities, and thence. forth some form of Protestantism was upheld by the State.

When now we turn to the Huguenots, we

must bear in mind first of all that they could not hope for adequate protection from local magnates, but that their fate depended on the favor of the central authority. The truth is that we have no right to ask why a movement which collapsed in France should prosper in Germany, because there was no such thing as Germany in the sixteenth century. It is hardly an exaggeration of the fact to say that there was searcely a man alive at that time who called himself a German or an Allemand or employed any other broad national appellation. Men spoke of themselves as Suabians, Franconians, Saxons, subjects of the Archduke of Austria, the Duke of Bavaria, the Elector Palatine, the Margrave of Brandenburg, the Landgrave of Hesse, the Prince Bishop Electors of Mayence, Treves, and Cologne, but not one of them regarded himself as a member of a great German nationality. In France it had been otherwise since the day of Philip the Fair; and, although the process of cohesion had been retarded by the wars with England, the work had been so far advanced under Louis XI, and Francis I, that every subject of the French King had begun to feel the sentiment of patriotism, to regard the whole of France as his mother country, and to recognize in the central power which rescued him from local oppression a supreme claim on his allegiance. We see, accordingly, that the proper inquiry is not why the Huguenots failed to accomplish what their coreligionists did in Germany, but why the movement which succeeded, in Brandenburg for instance, should have been checked in France. Stated in fit terms, the question partly answers itself, for it is clear that in Brandenburg the reformers were actively encouraged by the State, while in

France they were either savagely persecuted or

What gave the Huguenot faction such im-

reluctantly and provisionally tolerated.

mense vitality in France during thirty years of the sixteenth century was the hope, which they might reasonably look upon as a certainty. that their faith must ultimately become the religion of the State. From the time it was cenerally understood that the sons of Henry II. would leave no heirs, it was manifest that the crown must ultimately devolve on Henry of Navarre, and during the stress of the conflict none of his coreligionists could believe that the Bourbon Prince would about his mother's crosed. It was not fanaticism, but the instinct of self-preservation, that led the Huguenots to view with wrath and horror the conversion of Henry IV, to Cathollelsin. They knew by dire we to account for this phenomenon which is so been more careful to point out, that it was imstrikingly opposed to the result of the reform possible for the two religions to coexist in movement in northern Germany? This is a smity under the same civil power in the twen the car and the platferns of that he tracked as passenger down between the car and the platferns of that he brake has been more careful to point out, that it was imspect was chowing to account for the was chosen a might for his journey? The true steed when the car and the platferns of that he been more careful to point out, that it was imspect was chosen as the careful to point out, that it was imspect was chosen as the careful to point out, that it was imspect was chosen as the careful to point out, that it was imspect was chosen as the careful to point out, that it was imspect was chosen as the careful to point out, that it was imspect was chosen as the careful to point out, that it was imspect was chosen as the careful to point out, that it was important to the careful to point out, that it was important to the careful to point out, that it was important to the careful to point out, that it was important to the careful to point out, that it was important to the careful to point out, that it was important to the careful to point out, that it was important to the careful to point out, that it was important to the careful to point out, that it was important to the careful to point out, that it was important to the careful to point out, that it was important to the careful to point out, that it was important to the careful to point out, that it was important to the careful to point out, that it was important to the careful to point out, that it was important to the careful to the car sixteenth century. For this irreconcilability the Huguenots were quite as much to blame as the Catholies; whichever party was uppermost desired to prescribe the other, and neither party could so much as conceive the idea of toleration. The edict of Nantes, by which Henry IV. succeeded for the moment in stopping the religious war, has been strangely misinterpreted. It was not a fundamental settlement of differences. On the contrary, it assumed that those differences were irreconcilable. It was a mere modus riceudi, by which parties equally fanatical were restrained from flying at each other's throats. It did not contemplate the possibility of Catholies are Protestants living peacefully together in the same house or the same street, but assigned one city or district to one religion, another to the other, and took for granted that attempts to violate the edict would be made, as is proved by the stipulation turning over to Huguenots a multitude of fortresses to be garrisoned by their own soldiers as piedges for its execution. It constituted, in other words, an imperium in imperio which was so much the more incompatible with the writing and cohesion of the State because the Protestant strongholds were not concentrated in a single province or quarter of the kingdom, but dispersed all ov er it from Normandy and Brittany to Bearn and Provence. When we add that the Protestants were governed by a politica council, which assumed to be sole judge of the fidelity with which the edict was observed, it is plain that the coexistence of two rival churches maintaining a watchful attitude of armed neutrality would be productive of continual fric tion and outbreak, and was, in fact, an insuperable obstacle to the assimilative, centraliz ing process by which Richelieu undertook to weld feudal France into a nation. find, accordingly, that the great achievement of Richelleu in the field of home polities was the foreible withdrawal from the Huguenots of all the fortresses assigned to them as pledges for the fulfilment of the edict. All the other provisions of that law, however, were carried out by Richelieu, both in the letter and in the spirit, nor had the Protestants any serious ground for complaint during the threequarters of a century which followed the promulgation of the compromise. It is certain however, that their numbers declined during that period with a diminution which is startling when compared with the firmness with which their ancestors adhered to their religion under the frightful pressure of war and persecution to the preceding century. The fact that French Protestants were forswearing their faith in multitudes, at the very time when Irish Catholies were clinging unshakenly to theirs in the face of Cromwell's rigor, is partly explicable by the fable of the sun and the wind which strove in turn to make a traveller east aside his clock. In Irehand religious animosity was aggravated by race hatred. There was no attempt or wish on the part of the Protestant minority to make precelytes among the Catholic majority, and the latter naturally cherished with peculiar arder the faith which was their only consolation. In France, on the other hand, a Protestant, against whom no race pregudice existed, was prompted by every genial and alluring temptation to accept the religion of the majority. The highest rank at court and in the army, all civil offices and dignities, every social pleasure and personal advancement, could be compassed or reasonably hoped for, if the Huguenot would but imitate the example of Henry IV. And during the seventeenth century there were many hundreds of thousands who arrived at the same conclusion with the great Huguenot eaptain, that Paris was worth a Mass.

None but thoroughgoing possimists, however, would explain by selfish motives along the de-

cline of Protestantism in France during the period preceding the outbreak of active perse-tion. There were two considerations which justified or excused to many their abjuration of the Protestant faith. The feeling of nationality, of pride in a common country, and of loyalty to the sovereign, who embodied the national unity and power, had become a very active sentiment in the Frenchman of the seventeenth century. Compelled to choose, as he was at more than one juncture, between fidelity to his religion and duty to his country, he preferred to be called a renegade than a rebel. When we call to mind that in Sully, who had gone through the civil wars, the patriot was far more con-spicuous than the fanatic, and that even the conscientions and austere Duplessis-Mornay appreciated the political necessity of Henry IV,'s abjuration, we can understand how unselfish and upright men in the succeeding generation may have felt themselves bound to abandon a party which seemed disloyal to the State. We must bear in mind, moreover, that the German Protestants themselves, at the close of the Thirty Years' War, formally accepted the theory that it was the right of a sovereign to determine the religion of his subjects. The equilibrium between the Protestant and Catholic powers of Germany, contemplated by the pence of Westphalia and substantially maintained for a hundred and fifty years, was based upon the well-known maxim, cujus regio ejus religio, that is to say, the ruler of a country shall dietate the religion of its inhabitants. The dragomades of Louis XIV, and the revocation of the edict of Nantes, rathless and detestable as these acts of despotism were, might yet be described as logical applications of the principles just named. The actual number of Protestants expelled from France during the reign of Louis XIV, has never been placed higher than 400,000, and probably did not much exceed a quarter of a million. There were undoubtedly a great number of interested and pretended conversions to Catholicism at that epoch, but the majority of such persons would have avowed their real opinions after the pres sure of persecution was checked, but for the operation of the mixed motives which we have named above. And by the middle of the eightcenth century, when the modern conception of toleration had begun to prevail, there was no longer any room for the revival of Protestantism in France. The independent and inquisitive intellects of the country no longer cared to reform Catholicism, but had begun to question the groundwork and the warrant of all re-

ligions. Among the causes which have contributed to the failure of Protestantism in France it may be well to include a suggestion first made, we believe, by Michelet, and to which Darwinians, we suppose, would be inclined to attach some weight. What we term the Latin nations, by which we mean, of course, those peoples which have inherited many of their moral, intellectual, and aesthetic propensities from the Roman world, might be expected to prefer a religion which appeals to the imagination, to the austere simplicity and purely intellectual dignity of the Protestant faith. It is certainly fact worth noting that neither in Spain, France, nor Italy, nor on the banks of the Rhine or upper Danule, nor, with two exceptions in any part of the Roman empire, has Protes tantism gained a lasting foothold. The exceptions are the island of Britain, which was as outlying and but partially assimilated portion of the Roman world, and the French cantons of Switzerland, one of which, Geneva, has contained a large and growing number of Catho lies ever since the restrictive laws of the Calvinists were relaxed.

## JACK.

A Story of To-day.

1. THE MYSTERIOUS STRANGEST. A dreary night! A bleak and bitter night! The wind montrel among the chimney pets and ham-mered the sleet against the belated herse cars. A bad night for a fire. A man of herculean frame ran at Piffy third street. His here was screened from observation by the capacious collar of his dister. He carried a basket in one hand, in the other a green mabrilla. He laughed bitterly as he rushed by the gateman, in whose box he dropped a theatro ticket coupon. There was something mysterions in his air. A close observer might have noticed that his face twitched convuisively. Did experience, what Prof. Musson should have been more careful to point out, that it was impossible for the two religious to coaxist in the possible for the two religious to coaxist in the possible for the two religious to coaxist in the possible for the two religious to coaxist in the possible for the two religious to coaxist in the possible for the two religious to coaxist in the possible for the two religious to coaxist in the possible for the and the train carrying the mysterious stranger started.

THE SOUROW OF STREETSERYA. While the events narrated in the previous chapter wer taking place. Etts iberta Copp was pacing restlessly up and down the front parter of a bearing house in Madison avenue. Chairs, tables, secretary bedsteads, coal losts, and other evidences of unbounded wealth and inxurious case, were scattered in sincatalogued insignifi-cence about her. A tight air stove diffused its incluse warmth through the apartment. Ethelberta Copp was a veritable divinity. She seemed like some succent statue of Pythoness or Barchante as, unable to central her acitation, with one petulant toss of her tiny foot she kloked over a horsehair sofa and a sewing machine Ethelberta Copp was one of those rare brunettes with raven tresses and asure eyes, who are the despair of painters and the principal assets of nevelists. Hereyes were of that unfathomable turquoise blue which is seldom found except in New York milk. Her saide frizzes thatched a brow whiter than snow. Her face was oval Her mose was a tritle too large as is the custom with herotnes. Her cheeks were bright as bandanes. Her ruby lips enviously hid a coral reef of pearly teeth. Her. form faulticesly correct in its every outline, was not too large or too small, or even too medium. It was perfect

as the Melian Venus. "Oh Jack Jack," she cried, "where are you! Come back to me, Jack. Oh, where can he be! It is now five hours since I have seen him. Can be have perished in the storm? He seemed to have a presentiment of some mi-fortune when last we met. His appetite, too, has not been good for several days. Oh, Jack, dear Jack, if an thing happens to him I shall go mad. Ah, why did he leave my side!"

She went to the plane, and running her hands musing ly swirthelvory keys, sought to give vent in music to her o'erstrung heart. She sang half sneeasciously the pathetic lines:

Let winds that thesed his raven hair A message from my loss one hear. Then, frightened by her own voice, she ceased, and at length, in tears and a clean wrapper, she sould herself into a troubled sleep.

PERSON.

Day dawned blithely at the time indicated in the almanacs. The birds in the bird stores carolled merrity. The hand organs were out. All Nature smiled. But in the anguished heart of Ethelberta there was small ree in for gayety. Where was lack! She dured not answer as her fears forboded. Perhaps at that very moment lying cold and dead, his blonde curly locks stained with his own blood. Yet even now she shrank from putting herself into direct communication with the officers of the law. It might be ab, faint faint hope i it might be that Jack was still alive. She determined to insert an adver-tisement in Tax Sus. She could hardly see to write for the tears that streamed as abe described Jack's beauty and accomplishments, and the lovable traits which she knew so well. She borrowed of her landlady money to pay for the advertisement.

At 7 o'clock the next marning the door hell of the boarding house rang with peremptory volumence. A man of hercelean frame, clad in an ulster, and carrying a backet and a green umbrella, was ushered into the front parior. Ethelberta Copp, who was listening on the landing above, heard a veice—a dear, familiar voice. "Jack" she eried, and, planging madly down the stairs rushed into the parior, and clasped once more in her arms her lost, her darling, her recovered Jack. The mysterious stranger had answere I the advertisement.

CONCLUSION The mysterious stranger was dilly the Pop Litter Jack an intermous scotch terrier, had been abducted by him on the might of the storm. He now raturned him for the \$10 reward effered by Ethelierra.

What need to linger over the other characters this? Seven hundred and fifty dogs were brought to Ethelhesta's Leuise that day. As for fillly the Pup Litter did not long out by the all cotten gains. That might be blew the \$10 into a face benk. So swift, even in this world are the feet of retribution.

> Getting a Pretty Good Cook. From the Globe Democrat.

The President has engaged the cook who making the tanguets of John Jacob Astor, and pays the rise more than many a one legical soldier can care in overmount office here.

POEMS WORTH READING. The Thaw.

From the Youth's Companion The clouds had softened when we came from school, And here and there some small, discolored pool

It ceased at morning, and a mist began,
Whose coursing drops down all the windows ran.
But peering forth, what change we saw around:
"Look! look!" we cried, "see, grandma, there's
ground!" ground!"
The simple turf it was, but childhood's mind.
In common things can growing marvels fluid,
Our weeks were long, and we had half forgot.
How looked the carth when drift fluid gare were not. We saw our snow men dead about the yard, O'erthrown and headless on the spongy sward; The solden leaves by Indian summer cast; Lay thek about us as we knew them last; The steamy sheep went wandering forth at will. The barn fawls strayed with crow and cackle shrill; Deep down the cattle set their blackened hoofs. And pigeons througed the bars and smoking roofs. Here crept a brook, there poured a maelstrom down." The world - made new!" we cried, " and oh,

The word "have brownness everywhere, t seemed so strange, this hownness everywhere, his coming forth of earth to high and sir. I and found her mitten, sought for high and low, and found his hatchet, missing since the snow, and rom his hatchet, missing since the snow, and granding, when our wondering looks she snow, said, "Yes, dears," tis the January thaw."

So had she seen it times three-score and ten,
While cirls to matrons grew and boys to men;
And well she warned us of bespatiered soits,
Of coughs and colds, well feet and rained boots,
While thus, "the said," directes of the inDear me! the mod that you are tracking in!
You'll run and race from early more till dark,
And then all night you'll bark, and bark, and bark!" Ah. grandma had experience at her back;
True was her Judgme at as her almanae.
Long weeks the thaw delayed its passing off,
Mand caught the measles. Four the whooding cough;
Poor Bonne, our pet, was chief for mire paws.
And pussy's feet offended household laws:
The doorant suffered and the broom was twirled,
And Mad usurped the empire of our world.

GROKER H. COONER.

From the Boston Transcript I was weeping and and weare, And She night was long and dreary, Endless so called to my child heart Longing for the merming light. Pain and wose full sore were o or me, And the shaded lamp before me Seemed to mock my latter yearning, Long ago, one winter night.

Till my mother's soft caressing Fell upon upe the a blessing. As she told of One who saffered Bitter throse on Calvary. Till I hashed my safe and crying, On her gentle boson tying. While she told me of the Saviour And this death upon the tree.

# From Punch.

It was a callant captain, and he sailed mon the sea. Queth lie, the lambring ironclade can ne'er get hold of I steam much faster than there all, so in the times of war I it simply pour a broadside in and then dy off afar. I carry heavy metal, too, the newest of new gnns. The playthings that are rated at a simple hundred tone. They ill so, through every armor plate like paper, such And, having fired, will steam away at stateen knots an And should the enemy hit me, it's easy to divine, With engines and with boilers placed below my water-

They if har tly touch a vital part, constructed as I am.
While I am free to charge at them and use my deally I'm light and I'm unarmored, save just where my gons

For like a lindy I am well protected at the waist. Refere the shall each from held to first internal the ghost. And Enginesia weeden was again shall be the standing today.

### The Song of Poverty. From the Oil City Berrick

A jolly old fellow and I my boys.
All censoris to use are the same.
But chicking not leaved are follow and toys.
Which often are purchased with shade.
Bud Lack and Wise Fortine, a long while age.
Were not one could people shaded for.
They loved one another, I'd have you to know, and I am their offsering, you see.
And I am their offsering, you see.

The Church and the State may consise at my fail. Their prayers and their laws even havail; if have no easier and their laws even havail; if have no easier the machine the mail, and have free source this condemn me as vile. And cover my back with easie; Their not me in Training but there is all earlies, and he as a making out the back, had bent a making out the back, had bent a making out the back, had bent a making out the back.

The greatest of prophets, in speaking of me, said. The poor will be always with you. So make my cont mutule and fold brane charity And love do the most they can do. Id rather be lord or the dominers and free from kinser Fore that the kins.

The re always in danger of doubt don't you acc? This is always to be a doubt with in the high.

Wines I in my rage dance and sing

From the Star Proposition Bulletin. A letter on the table lies. I do not recognize the hands. And versus them; is threshold and known by again in my yearning eyes. is it from mother, old and grav.

Or from the little fraction maid.

Whose heart I wou before I strave.
Out to the mountains, lengues away. Before I break the scal, I press.

Prano, fluttering heart! the soul sit still!
Why should no tremisting frame result!
As letter comes from Bridge t Doyle;
it is not any trimetry built.

THE DIFORCE LAWS OF CONNECTICUE. HARTFORD, Conn., Feb. 1.-There has recently been submitted to the General Assembly, now in session here, a bill intended to correct

the abuses existing under the present system of laws regulating the granting of divorce in Connecticut. The main features of the bill are that hereafter no petition asking for divorce shall be heard until at least six months shall have clapsed after its return to the Superior Court in the county in which it may be brought, unless it contains the charge of adultery, in which case it may be brought to trial at the expiration of three months. The State's attorneys for the several counties are required to examine all uncontested petitions which may be brought in their respective counties, and make inquiries as to the service of the same upon the respondent in the suit; and they are further ordered to oppose all such petitions as they may decide ought not to be granted. If, after examination, they may conclude that the interests of justice do not require that the petition should be contested, hen a decree of divorce may be granted with-

out a trial. This bill was drafted by Nathaniel Shipman, Judge of the United States District Court for Connecticut, and among its leading advocates are Simeon E. Baldwin of New Haven, and the Rev. Leonard W. Bacon of Norwich.

By the provisions of the bill no change is pro

posed in the several causes under which divorces may now be granted; the great change asked for is in the time during which a petition for divorce must lie in the courts before trial, From the year 1870 until 1878 the reformers made an onslaught similar to the present one upon the divorce laws, but then they only asked that the incompatibility of temper, between known as the "omnibus," clau e should be repealed. At that time the evil was supposed to exist in the causes for which divorces could be granted, and not in the modes of legal precedure. When the omnibus clause, by the provisions of which a decree was given to a petitioner when the respondent was proved guilty of any such conduct as permanently destroys the happiness of the petitioner, and defeats the purpose of the marriage relation." Was repealed in 1878, the reformers rejoiced. "All is accomplished now, "they said," and Connecticut's divorce law will no longer be thrown in her face." But it now appears that they made a great mistake. upon the divorce laws, but then they only

the minimum enders, and cannot be appeared to the marriane enders, where the control of the cont

Some—I though him for the premise—will be saved for harvest's hour.

And I bloss him for the largeness of the hope his toilers share.

Thirty sixty, yea, a hundred, after that, a thousand folk.

Aye increasing never coasing, till the bending sheaves they hear.

Yeld the anthous of the ransomed, through the spen gates of gold.

What though nights be wan with weeping, what though does be dark with loss?

I we see the gives us, waiting on the Lord in locking ever on and upward, to the home that is above.

Looking ever on and upward, to the home that is above.

Looking ever on and neward, to the home that is above.

Looking ever on and upward, to the home that is above.

Looking ever on and neward, to the song that seems to should not be granted, and dismisses the early for meaning the countries to the coase, all vor sounding, coming with its thrill to these.

From the lips of Christ the Master sixting in the fisher's beat.

Swift Ships, and Not Ironclasis.

From Panch.

As the laws now stand, and no change is preposed in them, divorces may be granted in Connection for adultory, fraudilent contract, wilfail desertion for three years with total neglect of duty, seven years' absence, during which period the absent party has not been heard from habitual intemperance, intolerable cruicity sentence to the State prison for the and any intamous crime involving a viciation of campigal duty and punishable by impresonment in the State prison.

The January civil term of the Superior Court opens next Tucsialy, Of 167 court cases on the decket 169 are for divorce. All the court cases are brought over from the old decket. Exactly seven seen are new, and sixteen of these are for divorce.

## Airy, Fatry Litten.

From the Chicago Frebune

"Pon sofr, ma chère," So long, Charlie."
Wiosens Lillian McGnire teached with rather of the the tips of her taper flagers and flung the biss an Featherstone as he saintered down Bine bine. She could never bear to call him Vivian. her brether had once lost \$15 on a horse of the.
It was in the ripe September days following that she became a qualitied with Vivian Following the brought Bertram home in a back one as hits up gently against the front discr, and run with a tender nathor that bold its own acry, being word down starts and let her boother full front hall she found in his co-second run bet alreshe said as the thought of hour British's h

to be to the unroung came over her.

They did not must, however with some whom a solve desaunt as the bines of a mother. and the usual light conversely of the lo-fegun. Vivian spake about the non-theory of clearants in red sandatone, and from that then

raity drifted to the ent- - rur sine new course. I saw you going past there the other -"Intent" was fulfianterent: " And sky -

Her washed the personne color of the tilde and The girl blushed deeply

Why the year near has been a distance on good ball. The artical to entry one of a late to the distance of the fittle while have been been the control of goest year the relative of a two years of the article article and the relative of a two years of the article article are personal to the control of the c

the lemonts as has meet any a but and my bo-

"And do you really one me famine" he asked "I should to later," was the grain really, and the antidropped on his shoulder.